



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

Nothing pays so well as behaving yourself.

It is a friendly heart that has plenty of friends.

Truth and justice are the foundations of life.—*Palmer.*

One of the sublimest things in the world is plain truth.

A state of dejection is like a sponge; it increases with tears.

Happiness is no other than soundness and perfection of mind.

The greatest virtue is that which puts up with the vices of men.

To be content with littleness is already a stride toward greatness.

Punishment must be like salad that has more oil than vinegar in it.

Many men get rich by doing the work that the other fellows neglect.

While silent consider your own faults, and while speaking spare those of others.

Comparison, more than reality, makes men happy and can make them wretched.

The small writer gives his readers what they wish, the great writer what they want.

The world is a looking-glass, and gives back to every man the reflection of his own face.

We swallow at one mouthful the lie that flatters, and drink drop by drop the truth that is bitter.

The arts are only the imitations of Nature; design is but the availing ourselves of natural capabilities.—*Antoninus.*

There is no respect better than self-respect. Earn this and you will win the deserved respect of others.—*Elmita.*

When Death the great reconciler has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

The mischief of opinions formed under irritation is that men feel obliged to maintain them even after the irritation is gone.

What we mean by liberty is not release from law, but a state of security and sheltered equity under it.—*Horace Bushnell.*

Men are equally misunderstood, from their speech as well as from their silence; but with this difference: their silence does not represent them; their speech misrepresents them.

There are two ways of being happy—we may either diminish our wants or augment our means—either will do—the result is the same; and it is for each man to decide for himself, and do that which happens to be the easiest.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.

Mediumship and Exposures; Their True Relationship to Spiritualism.

Delivered at Chicago, Sunday, October 13, 1889, by Mrs. Cora L. V. Richmond.

"Out of falsehood cometh truth, and out of weakness cometh strength."

This is an old Arabian proverb, but it seems to be none the less true in all times and among all people. A portion of the light of truth is always overlooked until it is shadowed, and we doubt very much if the sunshine, glorious and perfect as it is on some of these autumn days, would be fully appreciated if it were not for the shadow. Besides, what wonder is there in the cloud land! What glorious mystery and promise, and what grandeur even in the tempest and lightning shaft! No one would have this changed even though sometimes there is peril in the storm. It would seem that the grandeur and poetry of existence were well high destroyed if all the shadows were taken from the earth.

In human history it comes to be true that the record of tragedies, the horrors of war, the terrors even of human persecution become at last the background upon which the luminous glory of truth is traced. You do not know of the history of liberty excepting by the attempts to overthrow her reign; you scarcely dream of what has happened in literature and art, excepting in those ages when something has occurred to eclipse and cloud their glory. You remember the pre-Raphaelite days because of the shadow that intervened between you and that period of art; you are conscious of Egypt only because she has been buried, and the light of the Orient, hidden through a long interval of barbarism and savagery, shines out more resplendently to-day than if undimmed the Brahmin faith had been handed down to you, than if Buddha had never ceased to live, but had always been an incarnate presence upon the earth. The external human vision seems to require a background of shadow, of tempest and cloud, and above all the smoke and sound of artillery, or the individual persecution that makes the precious light all the dearer and brings it more nearly home to human consciousness.

The history of every religious movement when an outpouring of the spirit has been upon the world ought to serve as a lesson; but human philosophy creeps slowly after inspiration. Those who perceive are lost sight of ere that which they have perceived becomes the accepted knowledge of the world. Prophets well understand that "mid lightning flame and thunder cloud," "mid the tempest of Sinai the voice of God may be heard." Prophets well understand that the rendering asunder of the veil is to appear. The ones who are persecuted for truth's sake understand that it is no discredit to the truth, but only because the light of falsehood is in the world.

Men talk about discovering falsehood, about detecting that which is unreal as though it were the main pursuit of life, as though nothing was valuable excepting to find somewhere a fiction in that which claims to be true. The flaw in the diamond, the spots upon the sun, the alloy in gold; these, it would seem, are more creditable to be discovered than the gold or the jewel; and the whole world is set to watch one another to find if human lives are not different from what they claim to be.

It seems to be the feature of this age that not only is there a government to take care of human interests and human rights, not only are there local laws to guard people that they shall deal honestly with one another, but there are systems of espionage and detective science, even in a free and enlightened republic. Any man you meet may be a spy upon your action. It seems to be the feature of the modern intellect to set itself to discover that which it accounts unreal. It is amusing in literature, how every little while some one discovers that a particular work was not written by the author that has been claimed for it. From the New Testament down to Shakespeare these literary detectives have been busy endeavoring to tell who did not write particular books. It is the same with the history of great men's lives. According to the system

that is in the world there have been no human beings excepting those that live in the time and age when these detectives who can be proven to have existed. Doubt is thrown upon every page of human history; the records of art and science are cast to the winds, chemistry and astrology are rejected as flaws in the great diamond of science; it is supposed that even mathematics might fall into discredit if it were not in itself the only perfect science.

All this is but the preface to the statement that the condition of the mind in any given age of the world determines the tendency of that age in treating new subjects or new considerations of old subjects. The manifestations of the spirit to which the unbelieving Jew turned with a sneer at the advent of Christianity were no different than the manifestations of the spirit for which the martyr and saint have been put to death since. The truth was that the Jews believed Jesus to be a stupendous fraud, believed Him to be a tremendous impostor, and were just as excusable, when that view, in putting Him to death as the church was with its views of heresy in putting the martyrs to death. The imposition is not in the fact, but in the manner in which it is viewed. The Criterion is not the truth, but the standard of human judgment which prevails at the time; and Jesus, were He in the world to-day, would be subject to the three-fold imposture, as they are, while the manifestations recorded in the New Testament are not one-tenth part as miraculous, viewed according to the ordinary standard, as those that occur to-day, many Spiritualists refuse to believe that Jesus existed at all; simply because they have been asked to believe everything of Him, they reject the existence of the man when they come to believe in that which the church requires. We are preparing to tell you something better about this age, but it is always better to tell the worst first.

It is true that the spirit of unbelief, the spirit of criticism, the spirit which dominates in the world is a state which we name that of the moral, intellectual, and commercial detective. Suspicion is abroad in the ranks of Spiritualism as much as outside of it, in fact rather more, because the rank and file of Spiritualists are composed chiefly of those who have rejected everything, therefore they must build up from the foundation, within and without, a system of faith or knowledge. Now it was just as much an exposure of what the Jews thought Jesus claimed when He was found, arrested, tried and put to death for offending against the Jewish laws, as it is when a medium, like Dr. Matthews, or any other phenomenal medium, when visiting England, for the authorities to interpret the law adversely (there is on the statute book an old law against witchcraft) and throw him into prison, as they did. It was as the church that imprisoned him, nor one the state, nor scientific men, nor any one outside, but it was the detective in the ranks of Spiritualism that did it. Yet like a true expounder of spiritual manifestations, as anyone who has learned the lesson which Spiritualism teaches must be, he accepted his three months, or whatever term it was, with the philosophy which had been taught him. He said to our medium that he considered it time well spent; for he had been able not only to pick oakum with his hands, as other prisoners did, but to minister spiritually to those who, possibly were in a deeper prison than that physical incarceration.

It is astonishing that the world does not learn in the light of human history that, when a truth or the demonstration of it is before the world, it is the truth that is on trial. It is astonishing with the record

of past revelations before you that you do not begin to understand that when anyone was slain as the martyrs were, when anyone was investigated by the church, as the saints were and then put to death, that it was not because their manifestations were false, but because they were true and the church would not have it so; for had not inspiration ceased with Moses and the prophets, even though some kept alive in Judea the light of the coming Christ? Still when the truth was there it did not wear real robes, was not clothed in purple and fine linen. It was no wonder that the Jews thought Jesus an impostor: Their king was to be a literal king, their Messiah was to be a Messiah who would conquer the world physically; their citadel and stronghold, the New Jerusalem, was to be the permanent home of the blest. This Nazarine, this lowly life, how could this be the king whom they sought?

Then all along the line of church history it is not strange that a spiritual gift suddenly appearing in the midst of the most stereotyped forms and ceremonies should be swept out of the way as soon as possible, that the forms and ceremonies being put on trial in the presence of the living evidence should find themselves at fault and, because stronger in physical power, should attempt to slay the living light. It is the falsehood, it is the jealous opposition to truth, not the truth, it is that which is not spiritual that dreads it, not that which is. Had these charnel houses of forms and ceremonies, these creeds and dogmas of the church the living light how could they dread anything that was simulated? How could they suppose their truth could be destroyed by any falsehood? If Jesus had not the truth to tell upon Olivet could He do any harm to the temples in Jerusalem? Could it be soul-deadening now down through the ages in golden and silver chimings of harmony despite the persecution of the Vatican and the falsehood of the state church? Nay, the world was on trial; Judaism in its external forms was put to the test; the miracle worker of Nazareth made the falsehood of the priest in the temple more apparent. That was why He must be detected, persecuted, and crucified as an impostor; the apostles thrown into prison, because working the real gifts of the spirit which were not known among the priestcraft in Judea. All these things illustrate what we being put to the test.

If you take the history of the Christian church, it is the same record over again; prophets, martyrs or saints are tested by the letter of established authority, by the unbelieving credulity of those who being steeped in the senses could imagine no new work of the spirit. Let it be distinctly understood that, with the shining exceptions in the history of the church where spiritual gifts were known and followed the material history of the Komish church was a history of unbelief, not of belief; the history of materialism not of the workings of the spirit; that the strength of the Vatican was in material numbers and riches, not in the spiritual host that girded it round about; that the papacy was inherited from the earth, not from the skies, and that because of this the saints and martyrs must be persecuted. Whosoever from the star-lit canopy of heaven could read the signs and tokens of the spirit was immediately under suspicion, immediately under the ban.

Nowhere is the Woman of Endor called a witch excepting in the mistranslation and misinterpretation of Protestant Christianity. The Woman of Endor might have been placed under suspicion, because it was the rule of the church, not the rule of the sky, that these gifts should not be expressed excepting under sanction, as it is now the rule of the Roman Catholic church that you may have a special dispensation to practice spiritual gifts, or their imitation provided the church grants you permission, no harm shall come to you. Whether the gifts are simulated or not by the priest, whether they are real or not it makes no difference provided the church sanctions them; but any gift of whatever value, any message of whatever power, any proof of whatever nature that comes without this canonical and papal sanction is of no value to the Roman Catholic world. Now while it is not true that there is any such constituted authority in the Church of England, nor any of the other evangelical Protestant churches, a certain moral authority of some kind has prevailed more especially as having been handed down to you from the religion of Knox

and Calvin, from the severe discipline of the Protestant church; which, while ignoring the authority of Rome, ignored nearly all the spiritual inheritance in the universe and kept itself aloof from added evidence of spirit power or ministration. Because under the name of the Roman Catholic guardian angels and patron saints had been perverted and misinterpreted, the lines of the Protestant church have, possibly, more clearly ignored the manifestations of the spirit than those of the Roman Catholic church.

Then science proposes, with her self-constituted authority to do away with all spirits of whatever kind, even the spirit of God, and from her standard claims to judge the world and human history and all that relates to man's spiritual nature. The pseudo scientist, half literary, half scientific claims to doubt everything that is not up to the standard of certain literary or partially philosophic methods. What that standard may be no one can discover. But we have heard of a modern professor, one who has attempted to establish a modern school of philosophy, imitating the manner of Plato, who in all solemnity affirmed to his class of listeners: that when Plato taught of immortality and when Socrates spoke with his angel or demon, those were but "visions," those were but the "imaginings of a philosopher who was conversing really with his own conscience." So modern philosophy constitutes itself a modern detective, and proves Socrates to have been an impostor and Plato a producer of intellectual fraud when they taught the immortality of the soul and the communion of the spirit. Because if the Demon of Socrates and the Cosmos of Plato are not based upon the immortality of the soul and the intelligent individual consciousness of spirit communion, they are not based upon anything. And yet the intelligence of the Nineteenth century will listen to such preposterous nonsense as the attempted solution referred to and call it philosophy!

Then viewed in our light: that which is claimed to be the demonstration of spiritual action is a force beyond the usual action of the unintelligent, unconscious workings of natural law, is whatever intervenes between the world of spirit and of human consciousness with a specific evidence of intelligence. In one age this has been accounted miraculous; in all ages it has been accounted supernatural; in the sense that it is beyond the mechanical workings of natural law, it is supernatural. Whatever conveys intelligence through matter that is not conveyed by intelligent spiritual beings who are in human forms must be by intelligent spiritual beings outside of human forms, there is no denying this nor setting it aside. If the modern agnostic says such manifestations do not occur or relegates them to the domain of dreams and premonitions or supernatural visions, or to the realm of imagination or falsehood, it still remains true that the whole world independently of this doubting and criticism, independently of cultivating that doubt in the nineteenth century, does in some manner accept that message, does accept that intelligence that is beyond, with the possibility of its penetrating through all the shadows of the senses. Instead of science having succeeded in putting spiritual knowledge or belief out of the world by throwing doubt upon the church and religion, science has simply removed inquiry into this subject to another and broader inquiry of human thought. By breaking down the barriers of creed the streams of inspiration are set free again. It is surprising how they overflow the world; how the spirit of inspiration is penetrating and probing the church, the world of science and the world of literature.

It seems necessary, however, that that which is to be the stronghold (to be the proven stronghold), to be the most strongly attested must have the background of doubt put to the test by worldliness or the intellect of humanity. If it had not been for this doubtless Christianity would now have been a mere name of past time, something that you could not find on the page of any human history without hunting for it. Yet the gigantic persecution made it apparent that there was a gigantic truth. Men do not persecute pigmy dwarfs are challenged; no David with divine skill is called upon to slay a diminutive hunch back, it is a Goliath that must be slain. It is because of this enormous persecution that the great foreground of human faith in the

Continued on Sixth Page.

An Open Letter, Addressed to Mrs. Harris, and "Friends."

MY DEAR FRIENDS:—Let us reason together, and with honesty of intention and purpose, that only the truth may prevail. Mrs. Harris has written with moderation, stated her case fairly, and I presume to her "friends," satisfactorily. But not so with me. To my mind the questions I raised are not met. With due deference to her opinions, I must differ from her in many points, and yet I am a seeker for that truth which she calls a "unit," the great All-in-one.

The main object of my former article was to establish the fact that the Christian religion embodied within it all that was claimed for Theosophy, and I wish to reiterate the statement here, and to make it as strong and unqualified as it is possible to do.

Mrs. Harris says, "The writer lost sight of aims, objects and ultimate results in contemplating methods." Possibly; but it is certainly of prime importance to consider the ways and means,—the methods,—by which anything is to be accomplished. The Catholic axiom is that the end always justifies the means, but St. Paul refutes that proposition for all time by asking: "Shall we then sin that grace may be more abundant? God forbid."

If to gain this unnamable power over self, this control of the physical forces demands the following of a course that of itself is hurtful, and the results of which are not beneficial, let us examine into the matter carefully and not rush blindly into an arcana where angels fear to tread. Occultism is a potency which needs very careful handling. They who approach that altar must do it with fear and trembling, with prayer and self consecration, lest, like the sons of Eli, they bring down upon them death and destruction.

"If all religions are one as to their real essence," says Mrs. Harris, "if all truth is a unit, why should Theosophy and the Christian religion differ?" That is exactly the point I attempted to make. The writer I was reviewing was trying to establish the fact that Theosophy contained elements which the Christian religion did not. To this I objected, and proceeded to establish for the Christian religion all that could be claimed by and for Theosophy, and then attempted to show that for our civilization, our day and age, and the genius of our people the Western or Christian religion was better adapted to our present times, their needs and requirements, than Theosophy.

She says, "There is no one thing taught more plainly than re-incarnation in the New Testament." Either I do not know what is her idea of the term, re-incarnation, or I have not read my Testament with a proper understanding. If she refers to Jesus Christ, she must not stop at the "word was made flesh" idea, but accept all that is stated in regard to his conception, birth, life, death, resurrection, atonement for sin, etc. If she refers to the resurrection of the body, as some teach it, I deny that it is to be taken in any physical sense.

I "make an exception of the idea of re-incarnation" because it does not commend itself to my judgment as being rational, and because I find no authority for it in the Bible. I do not claim, remember, that the Bible is infallible, plenary inspired, nor that all truth is in it, but, strange as it may seem to some who have spent more time in its condemnation than its study, it does come very nearly covering the whole ground. If the grist must be ground, it strikes me that the treadmill can be worked better from the spiritual than from the physical side of life. I can understand the laws of spiritual evolution and progression as being made along a spiritual plane, but I can not see how it can be made on a physical plane.

Here I may be permitted to digress a moment, to ask a question or two: If re-incarnation is for the purpose of progression, what can you say about the fact that death is rampant in the land and thousands die annually in all stages of physical condition from the moment of conception to, say, one year of age? Does that sort of re-incarnation do any good?

Again, thousands are born into environments that are positively bad, and they continue along the line of evil and go out of life total physical and spiritual wrecks. Has their incarnation or re-incarnation been of any benefit to them? I say emphatically, no! No man can handle coal without smutting his fingers, and he can not live not only a life in close and daily contact with sin, but a life of actual sin, and not be the worse for it in this world and the world to come. Now, God is the author of evil as well as good; how then, can you say that all things are good, and that whatever part one has to play in the great tragedy of life, it is for his ultimate good? All fruit on the tree does not ripen, some is blasted. All flowers do not fructify, some are barren. Therefore, may we not argue that some lives are stranded on the shoals of time, and their bark never reach the broad seas of eternity?

"It is because the object is the same at the present time that we find parallels between the Yoga and the Theosophy of to-day," which is an admission that the relation there is between tongue swallowing and getting control over the body! If the same time were spent in acquiring some manual art whereby even two blades of grass were made to grow where only one grew before, it would be to a better purpose. God forbid that I should bend all

my energies to the utilitarian to that extent that my aesthetic nature becomes dwarfed, nor would I have others do so, but he who does the most toward advancing the welfare and general good of the race, is he who has lived to the best purpose, and that is always accomplished in some practical manner.

Lastly, I fault all esoterics for misleading the "common herd," (not used in any disrespectful sense), into the idea that they can all "become as gods, knowing good from evil." In the days of Elijah they had schools for prophets, and yet there was only one Elijah, and his mantle fell upon his successor in plain view of the "common herd" of the school. They could see but that was all. There has been but one Homer in all the ages, one Shakespeare, one Jesus, one Cicero, one Lincoln. The Catholics have had their brotherhoods for meditation for hundreds of years, and yet there has been but one Thomas a Kempis.

It is all right for one to do the best he can in his environments, but the idea of becoming adepts is not to be thought of. It is not practical nor desirable. Again, this thing fills the minds of the people with utopian ideas. They become dreamers and repine at their lot in life, instead of boldly battling on from day to day.

But if one finds in Theosophy that which satisfies his "hunger and thirst after righteousness," I would be the last to remove the prop and stay of his soul. As for me, I prefer the radical, rustling, every day, Western theology to the dreamy, going-to-be-and-by-theosophy.

LYMAN L. PALMER.

(Written for the Golden Gate.)

Courts of Justice.

BY J. M. MITCHELL.

We will not unbar the doors with the rusted hinges of the Past—or those of other countries—but we will throw open wide those of our own country and time, and look within a few moments upon a court of justice in America—the Nation at whose gates of entrance stands "Liberty," personified as woman holding the scales of justice and enlightening the Nation;—thus symbolizing woman as the one designed to hold the scales and the light at the same time.

Whence cometh this symbol? Not from man's thought, but from the Great Eternal mind, which laid upon woman the burdens of life, giving at the outset of the planet's history every story, every theory, everyism, ever found in the mind of man; to learn the spiritual truth within, unclothing it, is the work of to-day. We find some very filthy rags, to be sure, but "everything hidden shall be made known."

Now for a look: There sits an array of men,—reporters, lawyers, jurors and judges, marshals and constables, and probably police,—but not one woman amongst them. Ah! yes; through a side door a woman is led to be tried and judged—and some as witnesses. What right, or by what authority does man array himself to pass judgment upon woman? Were women to study her case, or an equally balanced number of them, on the bench and at the bar, there might be justice; but what a farce, as it is, upon God's law and the order of the universe! A bible student once remarked, "God never made a law for woman. Why? Because she is the mother of the race."

Let us look at these men: Tobacco-spittle, whisky-red faces, bloated physiques, and lustful necks, revolvers on their hips, broadcloth on their backs, and silk hats to cover their brains. Some, perchance, may have a different personnel—some may look the personification of a wise old owl—but all are men, and there stands a woman, one who has been injured by man—wronged—and no other redress but to go into a court of men to try to get help! If she is brave enough to fight in her own way for justice, she is ridiculed or besmirched at once. We want "the Christ" to appear among the company and overturn the tables, where money rules, and scourge with a whip of cords.

Would not real justice be better balanced by the scales held in woman's hand? she who knows the wrongs of woman and her needs better than man possibly can? What then has woman to hope for or expect under all these conditions? Then, too, law, as given in the State Constitution originally stated, is not the law of the courts, but statutory laws made by man in the Legislature each year to suit some purpose of their own or their constituents, who model over and muddle up until the cases brought before the courts may be held and quibbled upon long enough to feed those men awhile, buy their cigars, etc.

Constitutional law, as originally intended, is not to be found in the courts, and the "Bird of Liberty," our symbol of justice, becomes a hybrid with a culture's beak. And this is America!

Where is the pride of true manhood? Gone to the springs with a race horse, an over-loaded stomach, stimulated by whisky, and has dragged a woman along, soiling her and then discarding her, and then judging her in the courts of justice! Man's justice; not God's justice; and not woman's judgment—she who can handle the finer adjusting scales. We think mother's judgment is as well for the boys as the girls. Let's close the door.

THE LEGEND OF THE WATER LILY.

Once, long ago, when the earth was young, an angel was wandering through its verdant fields searching for a flower to make an offering to his Heavenly Father. Rich was the color and sweet the perfume of these earthly stars, but how gaudy they were in comparison to the one that was in his mind. "A pure white flower," he murmured; but, though he searched long and diligently, he could find not one. Disappointed and weary he sat down on a stone and wept. The crystal tears fell down his robe and sank into the ground. Immediately a lily sprang up so pure and sweet that the angel, with a joyous burst of song, straightway gathered it and flew on high to the throne of God, and, kneeling, laid the offering at His feet. His Creator, beholding the graceful white flower, said to His faithful servant: "Because of thy zeal in my service this flower shall henceforth grow all over the world, and when sinful man looks upon it he will think of thy fervor and imitate it."—*Philadelphia Ledger.*

The attempt to popularize George Eliot's works in France has failed, her novels remaining on the publisher's hands. M. Zolo explains the failure by saying that George Eliot's philosophy is too sad and dull for the Latin races.

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dec2-18-2m*

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—AT—
1515½ MARKET STREET. nov2-1f

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE" PRINTING AND PUBLISHING COMPANY, at

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J. J. OWEN, EDITOR AND MANAGER. MRS. MATTIE P. OWEN, Secretary and Assistant

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SATURDAY, NOVEMBER 9, 1889.

AGENTS.

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MISS H. M. YOUNG, General Agent for GOLDEN GATE and W. J. Colville's books.

TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps.

J. J. OWEN, Manager.

EDITORIAL FRAGMENTS.

It is far better to be educated to a life of usefulness, no matter how humble, if honorable and worthy, and earn your way through the world, than to carry a diploma from some college in your pocket, and live on your friends. Culture is a good thing to have if the brain is of the right quality to profit by it. Many a man who would have made a good mechanic or tradesman, or manual laborer of some sort, has been spoiled by too much culture, and educated out of all usefulness to himself or the world. You can't make a razor out of a piece of hoop iron; but you may spoil a good hoop trying.

There is not a Presbyterian clergyman in existence, who would dare to stand before an intelligent audience of the present day and preach the doctrine of infant damnation. And yet that is a part of the creed of election, or predestination as published to the world in their Westminster Catechism. The clergy do not believe it, they dare not preach it, and yet they subscribe to it. Is this fairly honest? Jonathan Edwards, one of the fathers of the Presbyterian Church, taught the doctrine of election with an unctious and vehemence that sent a shudder of horror through the heart of humanity; and the great lights of Puritanism held that no man could be saved until he was willing to be damned for the glory of God! The church has got over such monstrous conceptions of the Infinite Father.

How beautiful is life! To the child so full of innocent gleam; to the young man so bright with promise; to the middle-aged, so rich in fruition, i' right lived; to the aged so compassed with the smile of Infinite Love and so joyous with fond anticipation of the life beyond! How brief at most, and yet how full of rich experience! This is a good world to live in; but for the burdens of time—the infirmities of age—we should never want any other; at least we should be content to wait a long time for the next. In proportion as we make the best use of this life will we be prepared to get the truest enjoyment out of the next. And then no one need be troubled about the next life. If he lives to do good, and make others happy here—if he fills the air around him with the aroma of kind thoughts and loving deeds—he will find everything to his liking "over there."

It is nonsense for lecturers on the philosophy of Spiritualism to under-estimate the importance of spirit phenomena in the world of bringing the world to a knowledge of the truth. Man must first be convinced of the truth of Spiritualism before he will listen to the philosophy thereof. You may talk forever about the continued existence of the spirit of man beyond the grave, but unless you can and do prove it, the intelligent skeptic will only laugh at you for your presumption. Take test mediumship out of the Cause, and all lecturers on the philosophy of Spiritualism would have to close up their halls, and turn their attention to some other pursuit as a means of livelihood. The spiritualistic press, now all too poorly supported, would have to surrender to the inevitable and quit. Give us more mediums of this class, and better ones, if possible. They are the foundation stones, and the pillars, that uphold the temple of Spiritualism.

Now comes the beautiful dreamy days of our California Winter. The cold winds that so long have swept down from the North, are lulled to gentle zephyrs, and the budding hopes of a new year are everywhere apparent. The bare, brown hills, that seemed so desolate and desert-like during the later Summer and Autumn months, are already clad with a rich mantle of green, and will soon blossom into purple and yellow with myriads of wild flowers. No fierce blast of Eastern Winters here; no dreadful howling sheets of ice and snow! Our rivers run joyfully to the sea. The air is soft with mellow haze, and fragrant with the freshness of Spring. The birds are nesting in the trees, and tender flowers bloom all around us, through the Winter months as during the Summer. What a land of beauty and of grandeur is this, our loved California.

The drift of enlightened thought is in the direction of absolute infidelity to all man-made creeds—to everything that hampers the freest investigation of all things relating to man's present and future welfare. The old ecclesiastical bugbear, "Believe or be damned," no longer frightens anybody. The people have come to see that it is only a scarecrow with an imitation gun. Thus, from one position to another, have they advanced, until the intelligent world has come to see that the whole plan of salvation, with all of its dogmas of God and the devil, the creation and fall of man, the vicarious atonement, heaven and hell, etc., are only the foolish fancies and fictions of undeveloped minds, which must be swept aside for something higher and better; and that the only things in the traditions of the church worth preserving, and of which the church even has never been overstocked, is LOVE, the all-potent factor in man's redemption, and exaltation.

There are many things that wealth can purchase to minister to the pleasures and needs of the mortal; but the things that concern us most it can not buy, and therein the poor man is the peer of the prince. It can not command any sweeter sleep nor any better digestion than that enjoyed by the homeless tramp. It can not purchase health, nor hope, nor happiness. It can not avert death. That which many a rich man would give millions to possess—a sound pair of lungs, or kidneys, or a well ordered heart or liver,—many a reader of these Fragments is richer than a very Vanderbilt in. And so, after all, how empty and unsatisfactory a thing is wealth, especially when the shadow of sickness falls across one's path, or the rider upon the Pale Horse appears in sight. We are none of us as poor as we might be, even though the sod were our only pillow, and our roof the starry canopy of night. He, the gentle teacher of Nazareth, "had not where to lay his head," and yet He possessed all wealth.

What slaves to gravitation we all are while imprisoned in these mortal bodies! A bird with wings weighted with lead would not be more so. True, we have harnessed steam and electricity into our service, and journeys of months have, within the last few years, been reduced to days, still we must ever bear the heavy load of a cumbersome body, while on this plane of life. But won't it be grand when the spirit can master space entirely, and on the electric car of thought can flash away to the most distant star, and in an instant of time? We do not apprehend that it is possible for all spirits to take such mighty flights, if indeed any can. Those of the planet earth may not be able to go beyond our own solar system, which contains fields of space quite broad enough to satisfy any ordinary taste for traveling. We know that disembodied spirits can move over the face of the earth with the rapidity of thought, and that some are permitted to go on long journeys to other planets of our system. The power to accomplish such marvels of locomotion must be a source of amazing delight to the spirit.

How beautiful is death! The tired nerves have become insensible to pain; the sorrow of parting is over; consciousness is enfolded in sleep; angel lullabies fill the dreaming soul with a soft melody of bliss! And now so gently—so very gently—the spirit is withdrawing itself from its environment of matter,—from the old worn out body—inward from the extremities, and outward through the spiritual brain. What a wonderful change is this! They are there, the loved ones appointed to be present at the second birth and receive the newly born spirit. How carefully they watch its reorganization just above the still body! How eagerly they note its first indication of consciousness! If enfeebled with a long illness, the spirit, sympathizing with its earth condition, may require rest for many days, as we measure time, ere it comes to a consciousness of the great change. In all this how beautiful! The bud expanding into the full blown rose is not more so. What a delightful study it must be to those upon the other side, though mixed with tears of sympathy for mourning friends here. To many of us, that glorious change is near hand.

MR. COLVILLE'S WORK IN THE NORTH.

W. J. Colville's recent visit to British Columbia proved a signal success. His able advocacy of Spiritualism greatly encouraged the local workers and paved the way for other teachers who are now carrying on the work in that pleasant section of Her Majesty's dominions.

Mr. Jas. Fell, who has been twice elected mayor of Victoria, is a sturdy and energetic champion of the spiritual philosophy against the attacks of ecclesiastical bigotry on the one hand and aggressive materialism on the other. Though fast approaching three score and ten, he is as hale and hearty as a robust man of forty, and greatly enjoys bringing the truth before his fellow-citizens, by whom he is greatly beloved and highly respected. Harmony Hall is his property and devoted by him largely to spiritual purposes, though it is frequently let for public and other meetings of approved character.

The hall seats comfortably about 350 persons, and was well-filled on six occasions when W. J. Colville occupied its platform. The subjects of lectures on three week-evenings, were left to the choice of the audience, who wisely selected topics bearing on man here and hereafter. The facility with which the lecturer spoke impromptu on any theme presented, and particularly his amazing facility at poetic improvisation, fairly captivated the listeners, and called out warm encores from the press, which is, on the whole, very fair, outspoken and liberal.

On Friday, October 25th, the lecture was on "Looking Backward," and on Sunday, October 27th, two lectures were delivered on the Bible, both of which were vigorously applauded.

On Monday, October 28th, W. J. Colville met with quite an ovation at Nanaimo, a flourishing town with 7,000 inhabitants, about seventy miles from Victoria. The occasion of the lecture was the opening of the new theatre, a fine building, with seating capacity for nearly 1,000 persons. On the opening night it was filled to overflowing; the price of admission was 50 cents for reserved seats, 25 cents for unreserved. Mr. Colville, who has been on the stage himself in several capacities, seemed thoroughly inspired with the occasion and managed, with the assistance of his invisible prompters, to most successfully combine a dissertation on "The Origin and Destiny of Man," with "The Origin, Purpose and Destiny of the Drama." For over an hour and a half the lecturer held the audience spell-bound, as he descended upon the enormous power for good the theatre was capable of exerting. Several of the plays of Shakespeare, and many modern dramas, were brought into requisition to prove the importance and usefulness of the stage as a moral, intellectual and artistic educator.

The manager was enraptured with the speech, and the daily paper the following evening, was lavish in its congratulations. The poem on "Shakespeare on Earth and in Spirit," was regarded by the audience as almost miraculous, considering the spontaneity of its composition and delivery.

As an excellent shorthand writer was in attendance, both the lecture and poem will be published shortly. The subject is a live one and treated in a manner fully abreast of the best thought of the present.

With much reluctance the many friends of this popular speaker parted with him in Victoria, after a brilliant lecture delivered in Harmony Hall, Wednesday evening, October 30th. He went thence by steamer to Portland, where he has been lecturing the past week. His numerous friends in San Francisco will remember that he re-commenced his work in this city (suspended four months ago), in College Hall, 106 McAllister street, to-morrow, Sunday, November 10th, at 10:45 A. M. and 7:30 P. M., and his classes at 1119 Sutter street, the day following at 10 A. M. and 8 P. M.

EDITORIAL NOTES.

—A good letter from a nice little girl, Maizie V. Andrews, of Los Angeles, next week.

—Frank Alington, the boy medium, is meeting with great success everywhere. Address 9, Bosworth street, Boston, Mass.

—The beautiful Beesey Babes, gave a musical entertainment at Washington Hall, East Oakland, one evening last week. As usual, they captured the hearts of their audience.

—Mr. John Wm. Fletcher lectures in Brooklyn, N. Y., November, March, May and June; in Philadelphia, December; Springfield, Mass., in April. Address 142, West Sixteenth street, N. Y. City.

—A dramatic, literary and musical entertainment will be tendered Mrs. F. A. Logan, on Saturday evening, the 23d inst., in St. George's Hall, 909 Market street, in honor of her efforts in the upbuilding of the Harmonical Circle.

—The Buddhist, of Colombo, Ceylon, says: "Colombo is nightly disturbed by the epileptic 'howls of the Salvation Army.' That is not the proper spirit for one who is supposed to have entered the Path. Nothing can 'disturb' the true Spiritualist—it should not the true Theosophist."

—We are pleased to call attention to the Summerland letter by Mrs. Scott Briggs, on our 5th page. This lady was recently agent for a town-site scheme near Pacific Grove, a plat of which appeared in the *Carrier Dove*. At that time she had never seen Summerland. After visiting the place, she now frankly gives her impressions thereof in the excellent letter which we publish.

—Mrs. Abbie A. Gould, writing from Moline, Ill., says: "I like the position you take better 'than that of any spiritual paper. I think the 'higher example we can give of love and the 'Christ power of truth, the more effective our 'work will be for God and humanity. The 'world is wide, and human tastes vary, and so 'set a table where each may find what suits him is not so easy a matter, but you do it.'"

—Fred Evans has been busy the past week, fitting up his new quarters at 424 1-2 Haight street, where he will be ready to receive his friends in a few days.

—"John B." Wolff is not the author of "Startling Facts," as we inadvertently stated last week; "N. B." are the Christian initials of the author of said book.

—Mr. and Mrs. Oyston, from England, are now in Victoria. W. J. Colville introduced them as old, tried and faithful friends, and bespoke for them a hearty welcome. Mr. Oyston is a very instructive and powerful speaker; his wife is an excellent spiritual healer. These good people are ready to accept engagements anywhere on the Pacific Coast. They are true and noble workers.

—Religious journals and ministers invariably speak of the medium visited by Saul, an account of which appears in I Sam. xxviii., as the "witch" of Endor; but the Bible nowhere calls her a witch. Wouldn't it be well for the traducers of this grand woman and medium, who fed and comforted her mortal enemy in his sore distress, to take something of the spirit of the ninth Commandment unto their own lives?

—Madame Lucie Grange, the brave and talented editor and publisher of *La Lumiere*, Paris, has been obliged to suspend the publication of her paper for lack of patronage. She gave up position, money, friends, for the cause, and made a long and brave struggle for the life of her paper, but the current was too strong. It is to be hoped that some steps may be taken this side the water to help her to re-establish *La Lumiere*. It was among the best of our foreign exiles.

—Dr. G. B. Crane, of St. Helena, writes of our last issue of the GOLDEN GATE, as follows: "I have read your 'Editorial Fragments' two or three times over. They all ought to be embodied in tracts and sent to every man, woman and youth. How in creation you can get up 'such excellent moralizing ideas and express them so happily, while encumbered with the 'duties of superintending the printing establishment, I can't understand.'"

—Mrs. Dr. Cook, of 224 Post street, whom we have had occasion heretofore to refer to as a cancer specialist, still continues to save, with her natural remedies, where the Old School practitioners, with the cruel knife, almost invariably kill. It is safe to say that in Dr. Cook's hands no case of cancer that has not reached its last extremity is incurable. Scores of cases that would have died under "regular treatment" have had the unblinking temerity (?) to get well under the treatment of this unlicensed practitioner.

—W. J. Colville's work in Oakland will commence in the Synagogue, corner Thirteenth and Clay streets, to-morrow, Sunday, November 10th, at 3 P. M.; subject of lecture, "Looking Backward and Looking Forward." Class in Spiritual Science will commence Tuesday, November 12th, at 2:30 P. M., and continue every Tuesday, at same hour, till further notice. An evening class will open on Thursday, November 14th, at 7:30 P. M., which will continue every Thursday, at same hour, till further notice. Classes will be held in Alameda in the hall formerly occupied by Y. M. C. A., commencing Tuesday, November 12th, at 7:30, and Thursday, November 14th, at 2:30 P. M. All friends freely invited to the opening lectures.

Circle of Harmony.

EDITOR OF GOLDEN GATE:

It was our good fortune to attend the Circle of Harmony in St. George's Hall, 909 Market St., last Sunday morning at 11 o'clock. Every seat was filled by expectant listeners who we should judge were not disappointed, as perfect freedom for the expression of thought was maintained throughout. Miss Hall rendered very nice music on the piano. Mrs. Logan read a poem and offered an invocation; Mrs. Cook and Rutter sang "He knows, He knows," with harmonizing effect.

Judge Collins was invited to the platform and compared the meeting to a kindergarten, as we were all children, learning and teaching, etc. Mr. Pattan, under control, gave earnest words with regard to National affairs; this led to an announcement of the meetings in Union Square Hall semi-monthly by the Nationalists of this City, an imitation or organization founded on the principles as set forth in Edward Bellamy's book, "Looking Backward."

Mr. Ashton made a few remarks and tendered some complimentary tickets to such tickets as he desired to attend. Dr. Temple again gave some of his experience and earnest words in favor of the cause. Mr. Elliott of Oakland had been a private medium but never had given tests from the platform. As a result he was invited to the platform and introduced herself to the President; was a private medium she said, but obeyed the spirit's impression to come to the platform, receiving a warm welcome.

She put her address in song with a clear Italian voice and accent. Her little girl could see and describe spirits whether in or out of a trance. Mr. Umphreys recited a poem with good effect. Prof. Evans was called for and gave many tests, to which Judge Collins and others testified; said that he had never seen him before. Mrs. White, went under the influence of her guides, described several spirits. Master Freudenthal was controlled by little Frankie, Mrs. Logans little niece, and described her entrance to the spirit world, etc. Mr. Deane said he was Willie Gruen, that he was glad to be in the meeting, for it was there in the same hall that he first learned to control and personate. He thanked the President for keeping up the meetings and brought words of cheer from his mother who often wished herself back from Minnesota again in those meetings.

Mrs. Hendee made an excellent speech and went throughout the audience giving many words of cheer to several individuals closing with imitations in poetry. She seems fast ripening for the spirit home. Madame Deroth's little girl of four summers was in the audience. Mrs. Logan invited her to the platform; her plump figure, large black eyes and flowing ringlets made a beautiful tableau as Mrs. Logan stood her on the platform. Her pure white dress with black sash and black lace emblematic of her orphanage too closely folded her in her arms. Logan, as the many eyes. Mrs. Logan stated that John Brown and Mrs. Kellogg, noted mediums of Lower California, had sent her fifty pamphlets to be sold for the benefit of the little orphan; that she would have them next Sunday. The flower girl who also received her share of patronage and attention; and the Dology closed the meeting, and to meet next Sunday at 11 o'clock.

REPORTER.

[Written for the Golden Gate.]

THE "GOLDEN GATE."

The GOLDEN GATE, what a beautiful name, And how earnestly looked for on mountain and plain, As once in each week it speeds on its way From the golden Pacific to lands far away. In many a city glad the soul it redeems, And who's to make glad the soul it redeems? From the clasp and the chain of slavery and greed, Sowing in soil well prepared the good seed—

above
The good seed of love and good will here below, Its mission is mighty and it goes forth to sow, Not the word of dissension to condemn or destroy, But Truth, bright as gold, without flaw or alloy. It has stamped on its banner Truth, Charity, Love, And its pure inspiration comes from fountains
its mission to build, not destroy or tear down, Believing a smile ever conquers the frown.

Golden words, golden promise, each week doth it bring, As it enters the gate of civilization or king, And many a heart weary, care-worn and sore, It makes leap for joy as it enters the door. Its peace and good will in the Editor's page Delights youthful hearts, and soothes the hoarse old age, And who's to make glad the soul it redeems? We feel so much better and wish there were more.

God bless Brother Owen, Sister Owen as well, Their work is to draw, not drive and revel, And the bright GOLDEN GATE, full of love and good will, Will freshen the heart and each spirit will fill With love for his neighbor and charity for all, Belief in man's goodness and hope for his fall, Ever teaching that God in His own time and way Will gather us all in His mansions to stay.

NADIE.
MINNEAPOLIS, MINN., NOV. 1, 1889.
Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The appearance of California's great medium, Mrs. J. J. Whitney, at the evening meeting of this society during the past month, to give those marvelous tests and messages from spirit friends which have won for her such great renown on account of their startling clearness and accuracy, has renewed public interest in spiritual phenomena, causing this hall to be crowded with eager listeners.

Last Sunday evening the lecture of Prof. Davenport on "Unborn Man," was unusually interesting and instructive, and highly appreciated by an intellectual audience. The professor is a deep thinker and cogent reasoner, and rarely fails to present to his hearers, ideas new to many of them, even though not acceptable to all. Spiritualists are generally the most independent thinkers in the world, and naturally the most difficult to suit with mental food. The lecture next Sunday evening will be on "The Republic of Spiritualism."

There came last night a bright magnetic aura pervading this old Spiritual Hall, where so many spirits have come in years that are gone, to visit and commune with their loved ones, still waiting in the mortal frame for the expected summons to come to a higher order of existence. They certainly never did better spiritual work than on last Sunday evening. At each succeeding appearance she "breaks the record" and surpasses herself in the giving of name, character, relationship, cause of death, etc., of the manifesting spirits, together with many facts of personal or family history, which establish beyond question, their identity, and secure the recognition from their friends who are present.

In less than half an hour Mrs. Whitney, while under control upon the platform, in a clear ringing voice, announced to her quiet and attentive audience the names of 33 denizens of the spirit world who were acknowledged to be correct, aggregating 73, which added to the 31 first above named, make a total of 104 acknowledged tests or 3 per minute, and probably without a parallel in the history of platform tests. This is a rare opportunity for those who desire to witness this class of spirit phenomena, given by one of the best mediums before the public.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists held their meetings last Sunday as usual; Dr. MacSorley presiding.

There was a large attendance at the afternoon service; a poem was read by the President, singing, remarks, and experiences, by the congregation, were given, which proved very interesting. Others were next in order, and many expressed themselves as greatly pleased with the test received; these meetings are open free to all who see fit to take advantage of the privileges to be enjoyed each Sunday afternoon.

At the evening service the Hall was crowded after usual hours. Home, there, a poem was given by the President, "A Good Time Now." Mrs. Cowell was introduced as the medium of the evening. After singing a hymn of Spiritual Philosophy, Mrs. Cowell gave an invocation; after which the medium proceeded to give tests quite a number of tests and names were given and recognized; all seemed well pleased and satisfied with the proceedings. Next Sunday evening Prof. J. P. Evans of Chicago has promised to be with us and give tests from the platform. We invite all to come. Doors open at 7 P. M. Yours Fraternally, MRS. DAVIS, Secretary.

The People's Meeting.

EDITOR OF GOLDEN GATE:

The above named meeting is still progressing. For the past three weeks the audiences have been larger; extra chairs have been brought in to accommodate the visitors.

A very interesting program of recitations, songs and instrumental music is given. The Dal family furnish some very nice music with the various instruments which they appear to be master of.

G. F. Perkins holds the attention in character and life readings by giving date of birth; Mrs. Perkins still continues to give the usual straight forward spirit tests and communications. Last Sunday evening every manifestation was recognized, and the number of tests was large. One of the marked features of her manner of giving these manifestations, is that she invariably commences upon and confines herself to strangers to not only her, but to the cause of Spiritualism. In so far as the "Young People's Social," is to be started Thursday evenings in this hall, the meeting will be called the People's Meeting. G. F. P.

Parlor Evenings.

EDITOR OF GOLDEN GATE:

A large and pleasant company assembled at the house of Mr. and Mrs. R. A. Robinson, 308 27th st., Monday evening Oct. 28th, the occasion being the last of a series of parlor meetings with the eloquent prose poet and inspirational speaker, Elizabeth Lowe Watson.

This justly renowned woman was at once the charming entertainer, teacher and priestess of the unwritten law of life to the many who met her burdened with their own or the world's sorrows, and went from her presence radiant and strong from a fresh baptism of spiritual power.

A varied program added to the interest of the evening. Miss Lulu Watson first drew our souls from their wanderings by the subtle charm of her tender piano recital, and Miss Mabel Nickless charmed our hearts with the native sweetness of her songs. Her voice will repay careful culture. Prof. Santiago Arrillaga, organist of the Metropolitan Temple during a great part of Mrs. Watson's ministrations there, conferred a pleasure on all by his well-expressed organ. The theme of his playing caught up the thought waves of the hour, and through them we defined the thrilling and purposeful melody of a march.

The fine, soulful medium, Mrs. E. R. Nickless, voiced a communication of much interest from Eliza McKinley, and later in the evening electrocuted those present by the happy bits of her Indian control, Sunflower.

First on the program the speaker introduced the poet of the evening as "a plumed friend, schoolmate, friend, and also the unknown friend of many present," the author of "When the Minstrels have rolled away," who read the following stanzas, "An Undertone," inscribed to Mrs. E. L. Watson.

Keen, lance-like souls that pierce the veil
And let unuttered glories throng
In strains too softly passed to fall
My spirit soars and sings with you
And I feel the dancing fire of pain,
That on eternal altars burns
The cry of roses beat with rain,
The thrill of house-birds hinged with snow.

I feel the downward sweep of fate
That consecrates your highest thought,
The treacherous shadow, the scorn of name
And label for the truth unthought;
But since the brave most love are
To feel the hurt when strife is done,
I joy to greet you from afar
And hang your banners in the sun.

Dear hearts! 'tis good to rest with you
Along the watchtowers of the line,
In gentleness our strength renews
To find, rising, comfort in this sign:
To glide into your quietude,
This suits my ministry to-day
Better than shock of accident,
Repelling thrusts of border fray.

Avoid the tide as you onward flow
Till guiding signals sound recall;
How well we wrought we need not know,
The little leaves against the wind,
Like sleeping sentinels in line,
The west wind's song is in the sea:
To lay in our success divine
Between what's done and days to be.

God's ray as sparks! Rise from its tone
Fall vividly across strong and clear,
With terror (run) just as the wind,
Let deep sea looses answer "Here,"
But listening, trembling, like the vine
Inwreathing each, sustaining all,
Let's all hidden smiles be shining
The lost chord's beauty to recall.

To sing the soul's glad summer time
To while white blossoms drift above our de:
To hear life's morning bells achieve,
And go to labor comforted;
And thus inclining each to each,
May as we use in life's regime,
An alphabet of angel's speech
Repeat the lessons of the Lord.

Mrs. Watson leaves home soon to fill a series of engagements at Los Angeles, Cal., under the auspices of a Lecture Bureau. Her friends, old and young are many—will join in wishing her a safe journey, renewal of strength and abundant success in her hours of love.

ANNIE HUBERT BARKER.

Gleanings from the Progressive Lyceum.

EDITOR OF GOLDEN GATE:

When rest breathes on the field of human endeavor, and toil pauses to reflect upon the purpose of its being, the realization comes that happiness is greater remuneration to the spirit than accumulation, and gladness than acquisition. The hours set aside for the strengthening of the ties with which the infinite Love united all His creation by the promise of pleasure draws many together.

On last Saturday night, the monthly entertainment given by the Progressive Lyceum, filled St. George's Hall with an audience who appreciated the efforts put forth to please them. A good program had been prepared, and the execution of it was carried out in a manner that elicited much applause. The hall, the conductor of the Lyceum, announced the order of performance, and the various committees performed their duties in a creditable manner. The floor committee comprised six young ladies who had taken part in the beautiful, delicate movements. They were Grace Beecher, Mabel Morrill (the conductor of the movements), Mary L. Lantz, Alice Anderson, Christlind Morrill, Margie Kohn, and Susie Pech, who was floor manager. Under their direction, aided by the musical director Mr. C. H. Wadsworth and others, dancing was continued until midnight. A splendid morning found a large percentage of the scholars present at the Lyceum room, No. 909 2 Market street, together with several new pupils and a good attendance of visitors. The morning was occupied chiefly with drilling, pupils in the target and flag marches, which had not been attempted before in the room partly on account of its limited dimensions. The scholars did well, and as soon as a little more time had been given to the settlement of groups and assigning of teachers to them, the Lyceum will be able to attract so many by its exercises that the room will not be large enough to accommodate them.

The meeting of leaders and friends of the Lyceum, after its adjournment, formed a large table, which transacted considerable business that will give the Lyceum new impetus. Mr. A. Stout who conducted the marches during the morning was elected as watchman, and the Lyceum Manual was selected as the text book for the guidance of the Lyceum, the more harmonious working of the institution.

The ban inaugurated by the Ladies Aid Society of the Lyceum promises to be a success, as the donation of food, and contributions of merchandise are coming in liberally. Any further contributions of small salable articles will be gladly received and should be left with Mr. C.

H. Wadsworth, 150 Eddy St.; Mrs. J. Schlesinger, Carrier Drive office, or Mr. J. J. Owen, Social meeting, at the Lyceum, on Tuesday at Mrs. A. E. Fosselle's, cor. Noe and Jersey streets, to continue their work. Before long an idea may be given the public of some of the pleasures which may be expected on the dates of the bazaar, Nov. 29th and 30th. W. J. KIRKWOOD.

Washington Hall.

EDITOR OF GOLDEN GATE:

The afternoon meeting was opened by the President, J. A. Collins. After singing by the audience, Dr. Mead made some remarks which caused several mediums to respond. A duet was rendered by Mesdames Rutter and Cook, entitled "I'm Sailing 'O'er Life's Summer Sea." Mrs. Miller then gave the most interesting remarks she has ever given—right to the point—and received with deserved applause. She also gave a most satisfactory platform test; this phase of her mediumship is improving wonderfully. Mr. Temple, one of our most promising young mediums and earnest workers, gave many remarkable tests; some of which we were expected to correct. Mrs. Kohn also made remarks and gave tests. This medium is now located at the Henry House, Ninth street, Oakland, and we can recommend her to Oakland people. The young "medium" who, entranced and blindfolded, makes paper flowers, was present, and in the presence of the audience made a goodly number. Miss Wiegand said these to help support her mother, who is a widow, and we are glad to see the fact that the audience responded to the appeal.

In the evening the hall was packed to listen to the interesting exercises presented. Prof. Dabman's lecture was enjoyed by all present, many thinking it the best he has delivered, the subject being "Unborn Man." It is hoped a continuation of the subject may be given at some future time. After the lecture Mrs. J. J. Whitney gave another of her most remarkable platform tests, seances, thirty-four spirits making themselves known to their friends, and giving seventy-five tests, some of them most remarkable. Next Sunday Prof. Dabman's subject will be "The Republic of Spiritism," and it is expected Mrs. Whitney will favor us with another of her extraordinary platform exhibitions of the power of spirits to manifest to friends in earth-life. Come early to secure good seats.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

On Wednesday evening, November 6th, the little hall was filled with a very select audience of Spiritualists and investigators of the phenomena of Spiritism. The meeting was opened by a few remarks by the President, and after a song by Mrs. Rutter, the President introduced Mr. F. V. Patterson, who spoke for two minutes on the subject of "Spiritual Control," and gave his experience as a public worker. Mrs. Rutter then sang "Where is my Wandering Ro-Tone?" Prof. Ewen then took the platform and gave tests for twenty minutes, giving a great many fine tests, they being received by the audience with a great deal of satisfaction and pleasure. After Mr. Ewen, the usual notices were given by the Secretary, after which Judge Coleman made a few remarks, complimentary of the success of the Wednesday evening meetings. Dr. J. M. Temple then took the platform and gave a number of good tests, all being acknowledged by the persons receiving them. After a few remarks by Mr. Patterson in which he appealed to the audience for help, the meeting closed the sum of \$46.30 for his lecture. Mrs. Scott Briggs then read the report of the meeting showing that since her admission the meetings had greatly improved in numbers for which she deserves great credit. Meeting every Wednesday evening at 8 o'clock, at 115 Larkin street. J. M. R.

St. George's Hall.

EDITOR OF GOLDEN GATE:

These meetings, established by Dr. and Mrs. Nickless, are increasing in their numbers of attendance from week to week. Last Sunday evening the hall was filled to nearly its seating capacity. The controls of Mrs. Nickless answered questions presented by the audience. The question relating to mediumship and its requirements to become a medium was unusually interesting. The advice given to those wishing mediums, as well as those wishing to become and are mediums practicing their mediumship, should have been heard by all initials of mediumship and investigators. We have all something to do to get the best results through mediums. When we understand this and learn to comply with the laws of spirit control, there will be no more interposition of restrictions, on mediumship, and the controls of Mrs. Nickless will be pure channels and be the same through every medium. The contradictions which now so often occur through mediums is not the fault of the spirit, but the channel through which they come more often caused by the sifter than the medium. Many questions, asked mentally, were answered, and spirit friends described. These meetings will be continued for the present every Sunday evening, at 909 Market street, in the same hall occupied by Mrs. Logan in the morning.

A New Movement.

EDITOR OF GOLDEN GATE:

Feeling that the fraternal and social element, should be cultivated and nurtured among us as Spiritualists, we have made arrangements for a series of receptions and socials, to be held in Scottish Hall, 111 Larkin street every Thursday evening. These gatherings, it is to be hoped, will be the means of attracting the young people and strangers to our belief. We must interest and amuse before we can convert the strangers. The young men and young women have opportunity of becoming acquainted with each other, and enjoying the advantages of associating together, by the innocent means which may be employed at these gatherings.

One evening each month there will be dancing for those who choose to do so. Mediums are invited to join and get acquainted. The small sum of ten cents for expenses will be charged.

ANNUAL MEETING.

Office of the Golden Gate Printing and Publishing Company, Suite 43, Flood Building, San Francisco, Nov. 7th, 1889. The Regular Annual meeting of the Stockholders of the Golden Gate Printing and Publishing Company will be held at the office of said company above, on Saturday, Dec. 7, 1889, at 2 o'clock P. M. Said meeting is hereby called for the purpose of electing five trustees for said company, and for the transacting of such other business as may be necessary.

MATTIE P. OWEN, Secretary.

Give Honor Where Due.

EDITOR OF THE GOLDEN GATE:

Unfortunately the State Secular Union of Oregon did not please all, especially those who heard only an isolated speech or two on off nights. But I am certain that the following resolutions have never been excelled and I dare say, equalled by any body of reformers ever assembled. And let it be remembered to the credit of Oregon and her first Secular Convention that the first resolutions passed by any liberal congress to recognize women in every way our equal, had its birth there, and we hold it up as something worthy of the attention of all right-thinking people.

And the "foundation principle" upon which we stand or fall, namely, *labor*, is recognized, and the first resolution is devoted to putting it where it belongs, as one of the main pillars of our government, as the one thing worthy of honor and not of disgrace, as this false system of society presents it to us. Let us all join in bringing about the objects named in this document, as it is something of vital importance to all who would think and act without dictation.

And if some of our Materialistic friends think they have no souls, let us live so that there can be no mistake about ours. What we are striving to obtain is freedom from persecution for opinion's sake; now why not extend the same to those who for whatever reason, cannot see as we see:

1. *Resolved*, That the rights and dignity of labor are necessary for the perpetuity of the American republic, and this convention recognizes the great importance of a reform movement of which the advancement of the working people. But the power of the government cannot be made conducive to the success of these measures until all Christian and ecclesiastical usurpations in the status of religion are restored, and civil religious liberty are secured to all, regardless of religious belief or non-belief.

2. *Resolved*, That the subjection of women by the Christian and all other religion has been a gross injustice to her, and has hindered in countless ways the civilization of mankind, and therefore we, as lovers of liberty and equality, recognize woman to be the equal of man in all the relations of life, not only as a matter of justice to her as an individual, but as necessity for social purity and the further elevation of the human race and the establishment of equal rights and secular principles in our republic.

3. *Resolved*, That this Convention urges upon all Liberals the importance of organizing local societies, the building of freethought halls, the establishing of libraries and reading-rooms, for the purpose of disseminating secular principles and the advancement of natural morality, equal rights and impartial liberty. And also urges the generous support of *Freethought* and secular papers and lectures.

4. *Resolved*, That while this Convention recognizes the importance of working for all the demands of state secularization, it would advise that special efforts be made to secure the taxation of church property, and instructs the board of directors to provide, from the funds of the Union, petitions to be circulated among the people of Oregon for their signatures, asking the legislature of Oregon to repeal the law exempting church property from taxation. And it also asks the board of directors to outline for the next convention a plan of work by which the influence of the Secularists may be concentrated for legislative action at the next session of the state legislature, and continue the efforts already made in that direction.

5. *Resolved*, That this convention pass a resolution of sympathy with the relatives and friends of, and respect to him who was the thinker of pure thoughts; the doer of good deeds; who was for more than half a century the spirit torch-bearer of liberty; who was one of the noblest sons; whose genius has moved the intellect of two hemispheres; whose heart and sympathies were with the poor and the oppressed; who always sided with the weak against the strong; whose purity of mind and nobleness of character have given peace and joy to thousands of human hearts; whose memory will be cherished and revered as long as there are men and women who love the truth and battle for the right—the lamented Horace Scudder.

GEORGE H. DAVES,
JENNIE VANCE GRAHAM,
W. W. TYPAN,
R. R. LAUGHLIN,
Approved: JOSEPH HUGHES,
by special L. AMES,
Com. Sec. Mrs. S. C. TODD,
Yours, seeking and working for Truth
and Light, MAURITZ S. LIDEN.
MILWAUKEE, OR., Nov. 2.

Medium's Meeting.

EDITOR OF GOLDEN GATE:

So many have approached me of late with the question, "Why does not the report of the meeting appear in the GOLDEN GATE?" that we will take this opportunity of stating to our many inquirers that the editor of said journal is probably busy with other matters, and that the reports have been sent in or not. The meetings referred to are still progressing finely; the steady increase of numbers in attendance, especially the investigators, is notable, and a very encouraging. Every session develops something new, and the interest does not cool or become sluggish. The Dubs family have been furnishing an excellent instrumental music for the past few meetings. The many valuable mediums continue to aid in delivering spirit communications. The conference feature brings out the backward and bashful, and reveals hidden talent, and the social element is not least of the influences which make success.

Centre Station, Oakland.

EDITOR OF GOLDEN GATE:

This meeting has been so successful in its mission that the managers have concluded to continue them through the winter months. The last few meetings have been largely attended, and the interest marked. G. F. Perkins opens each session by reading appropriate selections, and also singing by the congregation. Beside the character readings and tests given by him, Mrs. Perkins and many volunteer speakers and mediums, assist in making the meetings profitable and interesting. The object of this movement is to prompt the workers to establish more meetings, and, if possible, stir up the loyal principle that ought to be in every good Spiritualist's mind. If it were not we were working for, we, in all prob-

ability, would conduct nothing but private circles and sittings. It is to be hoped that Spiritualists will become alive to the fact that the church and its followers are intensely watching for that spirit of love for mankind to manifest itself. G. F. P.

Summerland Visitors.

EDITOR OF GOLDEN GATE:

Having just returned from a visit to Summerland, perhaps some of your readers who are acquainted with me may be pleased to know my views in relation to that delightful place. During my visit I met nearly all the residents now there, and all were satisfied, so much so that they have influenced friends to join them and make their homes there.

The scenery of Summerland and vicinity is varied, mountain, ocean, islands and valleys, which is much more pleasing to view than a level plain. The "salt marsh" is much nearer Santa Barbara than Summerland. The "gulches"—two only—can be made not only useful but picturesque and beautiful, by being planted with grapes, flowers and shrubbery.

I was so well pleased with the place that I secured not only the four lots ordered early last winter, but took four more in the same block. Strange, is it not, that we see so differently? One's physical and mental condition may affect the vision pleasantly or the reverse.

Did time permit, I would love to detail events of my visit. I found old friends there and made many new acquaintances. Mrs. Chesbro, who accompanied me, intends to build a house and has selected lots near the mouth of one of the ravines, utilizing the "gully" by saving the expense of digging a cellar. She is just such an energetic, executive woman as are helpful in all communities. Mr. Hodges, a Spiritualist lecturer from Wisconsin, went there for the improvement of his health, and is so delighted with the climate and place that he intends to make his headquarters there. An old soldier and his wife came with me, and were so pleased that they proposed to sell their home in Ventura and build in Summerland. A family of six persons from Cincinnati, O., and another with four members from Kansas, are on their way to make their home in Summerland. Orders for eight lots received in one mail indicates the interest in the place.

There are ten houses completed and being built and several more are under contract, and a number of tents are occupied, as the climate admits of tent-life throughout the year. I have had no lots given me, nor am I writing for a consideration, but, having made a thorough personal examination of the place, I desire to give my testimony as to the advantages of climate, soil and scenery of beautiful Summerland.

The climate is unsurpassed; everything that grows in semi-tropical climates will flourish there. Even the "knobby hills" have borne immense crops of beans, flax, corn and barley without irrigation, which is evidence that the land is all tillable and productive, and even the "gulches," (ravines, I would call them) form picturesque features in the landscape. I brought home as souvenirs of my visit, a large citron lemon, two mammoth lemons on one stem, and pomegranates from Mr. Williams' trees, and saw oranges in all stages of growth, from the bud to the ripe fruit. A crop of almonds and English walnuts had just been gathered. There the delicate heliotrope blooms all the year, and the pampas grass, Rubber tree, Palm and other tropical trees add to the beautiful scenery.

If my friends and acquaintances desire me to assist in the selection of lots and take advantage of my knowledge of the locality to save the expense of a visit to the place, my address is (as it has been for the past two years), 308 Leavenworth street, San Francisco, Cal.

MRS. SCOTT BRIGGS.

ANOTHER OPINION.

EDITOR OF GOLDEN GATE:

Presuming that your readers are interested in all that concerns the welfare of Spiritualists and Spiritualism, I desire to send you a few lines for publication in your valuable paper. Summerland is most beautifully situated, and in the most delightful climate that we have ever experienced, while the scenery is most charming. The views from the different points of observation are magnificent. [Here follows several items of news the same as contained in Mrs. Scott Briggs' letter above.]

We had the pleasure of meeting Mrs. Scott Briggs of your city, who spent several days here last week and who, we are informed, purchased several lots. Invited to speak for the friends, meeting was held at 2 P. M. Sunday, and a very good audience assembled, some coming from Carpinteria and Santa Barbara. At the close there was a unanimous request for another meeting a week from next Sunday. In conclusion, would advise no one to become prejudiced against this town until they have been here and seen for themselves. Two parties who came to the meeting yesterday expressed themselves as being well pleased with the place, although they had been prejudiced by false reports against it. Fraternally, WILL C. HODGES.

SUMMERLAND, CAL., Nov. 4, 1889.

SINGLE room for a lady in a Spiritualist family. One child not objected to. Piano. Inquire at No. 1313 Octavia street, upper flat. 2002-2W*

ANOTHER WORKER OF MIRACLES—A WORD TO THE WISE IS SUFFICIENT.

I am curing hundreds of people that are left weak by these learned M. D.'s. I might say many of my patients, and I have some 20,000 names on my books. I say one-half of these tell the same story. Some say as many as ten doctors have treated them and still not one of these knew what ailed them, still the doctor administered a remedy hoping it might hit the case, until the patient was a total wreck. Now, I take these cases and by the aid of clairvoyance, can see the exact condition of the system, and if they are not badly poisoned by these "hit at the mark" remedies, I can cure them in from one to two months, and they think it nothing less than a miracle when it is simply knowing what to treat for. Now send me four two-cent stamps, age, sex and name, and I will tell you just what ails you, after which, send \$2 and I will doctor you one month if you should happen to need another treatment, I will send it for \$1.

Try us, and see one of these miracles performed, or send for my testimonials, which will be sent free. Read this testimonial below, which shows what is being done. Address me, Worcester, Massachusetts. DR. J. S. LOUCKS.

SHELTERVILLE, Ill., Sept. 6, 1889. DR. J. S. LOUCKS, WORCESTER, MASS. Dear Doctor: My daughter has sick three years with female derangements and other complicated disorders, and we employed during this time six different doctors, the best we could find, and they all gave up her case as hopeless and incurable; but after four months' treatment from you, she (our daughter), is now well and sound. You tell me how very grateful we are for the cure of our child when all others had failed. We do recommend you to all. We are ever yours thankfully, JOHN ROUTS.

The poem elsewhere in this issue, entitled "The Mocking Bird of Satiric," by James G. Clark, is one of the best of his creations. It is a most happy inspiration of the muse, condensing in comparatively few lines and masterly poetic form, the history of centuries and the brilliant future of the Golden State. Its spirit of history and prophecy is expressed in the most admirable diction, the more effective from its very simplicity, and the artful use of the most familiar factors of animate and inanimate nature. Its metrical construction is in most attractive rhythm and in a frequency of rhyme which makes it musical to the highest degree. The composer, late of Minneapolis, and now of San Francisco, is well known throughout the country as poet, composer and singer. It is to be hoped the world will enjoy much more of the work of Mr. Clark's remarkable poetical and musical genius.—Los Angeles Express.

Debt, however courteously it be offered, is the cup of a siren; and the wine, spicy and delicious though it be, is an eating poison. The man out of debt, though with a crack in his shoe-leather and a hole in his hat, is still the son of liberty, free from the clinging robe above him; but the debtor, though clothed in the utmost bravery, what is he but a serf upon a holiday—a slave to be reclaimed at an instant?

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Room 27, Flood Building,
pleased with the place, although they had been prejudiced by false reports against it. Fraternally, WILL C. HODGES.
SUMMERLAND, CAL., Nov. 4, 1889.

MRS. S. T. ELLIOTT,
MAGNETIC HEALER,
Diseases Diagnosed Free. Paralysis and Sciatica a Specialty,
No. 1313 MARKET STREET,
2002-2W*

Continued from First Page.

If it is true, as attested by Spiritualists, that they have received unqualified evidence through their senses and their intellect of the manifestation and presence of their spirit friends, then we say that the demonstration, whatever facts and added demonstration, whatever facts short of other evidence or demonstration is no evidence of falsehood or fraud. An unfinished photograph, an interrupted view of the camera obscura, the plate brought too soon to the sun's rays, the undeveloped exposure of the plate, all these are fraud in the view of a perfect picture, compared to an unqualified success in photography. But because here and there in noticeable times and places things occur which shape themselves to the preconceived ideas of the seer, being in accordance with what the investigators desire, it then transpires that a cry is made of fraud; the evidence, so far as any superficial judgment can go, compromises itself. But against that dark but filmy background supporting fraud and fraud's sole ground, the sole ground of its manifestation; the demonstration of personal identity through some mediums; and

Side by side with every manifestation the power to receive is carefully considered. There is no seance, no medium developed for manifestations, that the

DR. W. F. EVANS died at Salisbury, Mass., the latter part of September, at the age of seventy-two. He was a most delicate frame, a patient student and a widely-known author, inculcating psychic, Swedenborgian and spiritual doctrines. His well known works are, "Mental Cure," "Divine Law of Cure," "Mental Medicine," "Mental Medicine," "Mind and Body," "Eoteric Christianity" and "Mental Therapeutics." His writings were clear and philosophic, and to a certain extent scientific; but he was misled by an ultra spiritual theory to exalt the mental power and ignore physical causation. He may be regarded as the philosopher of the "Mental Cure" movement, but he was entirely free from the pretentious egotism and absurdity of Eddyism.—*Buchanan's Journal of Man.*

W. W. WALLIS, • • Sub-Editor and General Manager

Office—67, George Street, Cheetham Hill, Manchester,
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G. H. WALSER, Editor,

An illustrated week'y paper for the children and youth
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The Mocking Bird of Satcoy.

What was the song-bird telling the world
When day, with its sunbeams of joy,
Had scattered merriment with banners fairly
From the hills of Satcoy?
He sat in the dark magnolia tree
While the mist came up from the twilight sea,
And sang his evening song to the stars,
And these were the words he heard:
From the throat of the mocking bird
I am singing the song of the stars
When the sea was soft and the hills were young,
And the sun had just up to greet the sun,
Where the old waves and the squirrel's run,
And the old waves and the squirrel's run,
Close up to the feet of the mountains brown,
Where the sea was here and the hills were new,
Ere the torrent bore their lives away down
To bridge the lay with the fertile lands,
Where the orange groves in gold and white
Now lift their heads in the soft warm light,
And the silver leaves of the olive shine,
And the fields are decked with the fruitful vine,
And the lotus eucalyptus stands
Forever green in the traveler's sight—
Where the rose tree blossoms the whole year round,
And the hoes of heaven new life have found
In the flowers that shine from the lowly ground."

What was the song-bird telling his mate,
In a ripple of quiet joy,
When the midnight moon—like the eye of Fate—
Looked down on Satcoy?
He sat by his nest in the cypress tree,
Two leagues away from the water's edge,
And watched low to his mate and me,
And these were the words he heard:
From the heart of the mocking bird:
"I am singing the song of the stars
In the Aztec camp long ago,
When the air was rent with the battle's clang
And the Northern arrows rained and rang
On the shields of the outboard flying foe
That fought in vain, then sank and died
On the crimson plain and mountain side,
And left no sign but the tell-tale grounds
Where a race lies dead in a million mounds
That dot the land from the North to the South
To the clime where the wind of the Tropics hales—
O'er the grave of many a buried town—
The fruit of the palm and fig tree down."

But what was the song-bird singing about,
In a chorus mad with joy,
When the day came in and the stars went out
O'er the slopes of Satcoy?
He sat in the green accacia tree,
Where the land looked out on the golden sea,
And sang his sunrise song to me,
And these were the words he heard:
From the soul of the mocking bird:
"We are trilling the notes the birds shall trill,
When men no longer scourge and kill,
When the North and the South and the East and West
Shall draw their life from the common breast,
When the Northern heart and the Southern will,
And the Southern heart and the Southern will,
Shall together blend in a perfect whole
The Nether races, whose blood shall roll
Forever free from the stain of crime,
In that shining Age, whose more sublime
Appears on the distant verge of Time,
Whose music floats on the early air,
Like an answer to the world's long prayer
That man shall find his brother's keeper be,
That the mark of Cain may be effaced,
And the land, like the open air, be free,
And the white rose bloom in the desert waste."

—JAMES G. CLARK, in "Los Angeles Evening Express."

Farewell to Mr. and Mrs. Fred Evans.

Paragraphs.

BY E. J. PETERSON.

How surpassingly wonderful are the blooms that cover the earth! Even a spear of grass, lifting its shining blade from the mystic chambers of the Unseen, is a miracle of the Universe—speaking to the skeptic and atheist of the sublime majesty of a Living God.

I can read the thoughts of my friend, though he speaketh not.

A benevolent countenance and kind eyes are like sunlight shining through His prophets and illuminated bars.

God speaketh to the people through His prophets and illuminated bars.

Wonderful is the pen of an earnest, clear-sighted and unprejudiced thinker.

All true coins have their counterfeits, all creeds their mountebanks, and all poems their antidotes.

The characters of the Pure and Just need no defenders.

The Sun is a great physician—bathe in its healing and invigorating beams, oh ye diseased ones of this generation.

The eye speaketh deep and wonderful things while the tongue is silent.

The most sublime productions of the mind are the latest to be recognized.

A MODEL TOAST.—A correspondent knowing something of the editor's American proclivities asks if we can not give an account of a famous trio of toasts that was given on a certain occasion when a distinguished party of Americans were being feted by a number of London University gentlemen. Here is the actual report in question: "The toast of the United States became popular. It was given with full expression. 'The United States, bounded on the North by Canada, on the South by the Gulf of Mexico, on the East by the great Atlantic, and on the West by the broad Pacific.' This, however, did not satisfy the more Republican members of the university. They proposed, 'The United States, bounded on the North by the North Pole, on the South by the Antarctic ocean, on the East by the Gulf Stream, and on the West by the illimitable ocean.' Even that did not satisfy one member of the party. His toast was, 'The United States, bounded on the North by the aurora borealis, on the South by infinite space, on the East by the precession of the equinoxes, and on the West by the day of judgment.' The toast was drunk with enthusiasm." *The Two Worlds.*

ANCIENT BABYLON.—Babylon, the great city of the Chaldeans, was five times as large as the London of to-day. Its walls were as high as lofty church steeples—340 feet above the ground. The palace of Nebuchadnezzar, the destroyer of Jerusalem, was seven miles in circumference. The bed of the great Euphrates was paved with bricks. The palaces and temples were full of wonderful triumphs of painter, sculptor, and of libraries of history, science and letters. The Babylonians were astronomers of great proficiency, considering the age in which they lived, and they watched the movements of the heavenly bodies with intense interest and recorded them with accuracy. The moon was the object of their especial regard, and her changes were noted with unflinching assiduity and recorded in the calendars. They called her the father of the sun.

The following item is being circulated through the press in Germany: "Germany annually spends 430,000,000 marks for its army, but not much for alcoholic drinks, which cost 406,000,000 marks. The statistics show that the temperate class furnishes 30 per cent, of all the insane, 50 per cent of all the poor, and 70 per cent of all the criminals." These facts neutralize the claim so often set up that in Germany, where beer is used almost universally, little drunkenness exists. The effects of liquor are much the same the world over in all ages.—*Christian Advocate.*

In Parsons, Kan., a city of 10,000 inhabitants, there is not a man whose business is not known, nor one who does not pay his bills. This is one result of prohibition. The editor of a local paper says: "Before we had prohibition there were twenty-one saloons in Parsons, and I had from one-fourth of a column to a column of police items every day. Now I can not get together more than half a column once in three months. We have no city debt, and have a public library building, paid for, which cost \$10,000."

The true manner of judging of the worth of amusements is to try them by their effects on the nerves and spirits of the day after. True amusement ought to be, as the word indicates, recreation—something that refreshes, turns us out anew, rests the mind and body by change, and gives cheerfulness and alacrity to our return to duty.—*Harriet Beecher Stowe.*

Henri Rochefort, the fiery French editor, is now in his 59th year. He has a small but exceedingly choice collection of valuable paintings, and is known as a lover of fine arts. He appears often in society, and is always faultlessly dressed and agreeable.

PUBLICATIONS.

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[TITLE PAGE.]

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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M. in Fraternity Hall, 1014 Broadway, New York City. The hall is commodious and well arranged for this purpose. Students and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M. in Washington Hall, 35 Eddy street. All are invited. Admission free. The Library and Reading Room of this Society is located at 84 1/2 Market street, "Carrier Drive" office, and is open every week day from 9 A. M. to 5 P. M. Meetings for Conference and Tests are held Sunday at 2 P. M.

CIRCLE OF HARMONY—MEETS EVERY SUNDAY at 11 A. M. in St. George's Hall, 209 Market street. Mediums and speakers especially invited. All welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 171, Broadway street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Persimmon streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited.

COUNCIL G. O. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Persimmon streets. Meetings at 3 and 7:30 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 17th, at 1 o'clock, a Bible Class will be held at the Home College, 34 Seventeenth street. All will be welcome.

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